

AMMAA News

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The Rev. Dr. G.H. Chopourian and his wife, Yeprouhy, flanked by friends, colleagues and admirers following a West Coast Testimonial Banquet.

THE RESULTS OF THE KARABAGH CAMPAIGN

— M. B. Janbazian



Rev. M.B. Janbazian

The scenes were reminiscent of the commemorative events with which the 50th Anniversary of the Armenian Genocide was marked in 1965—large scale demonstrations, political rallies, religious services and peaceful marches held in every major city in Armenia and in every Armenian community in the Diaspora. Last February, in an unprecedented demonstration of ethnic pride and national unity, Armenians of all political inclinations and religious persuasions joined together all over the world to show their solidarity with their kinsmen in Karabagh, who demanded that the Soviet leadership allow the unification of Karabagh with Armenia.

Karabagh, a mountainous region with an area of about 1,750 square miles, has been a center of Armenian culture from remotest times. Even when Armenia had been under foreign occupation, Karabagh was an autonomous enclave ruled by Armenian princes. After the Sovietization of the Caucasus, however, Stalin, wanting to gain Turkey's support for his policies against the West, arbitrarily annexed the region to Azerbaijan, a Soviet republic with a Turkish-Moslem population. Azerbaijanis since then have persistently discriminated against the Armenian majority in Karabagh. Moreover, by suppressing the freedom of the Armenians to express their religious and cultural values, the Azerbaijanis have also systematically discouraged the social and economic development of the region,

pursuing a policy of compelling Armenians to emigrate from the area. In the past, Armenians have unsuccessfully petitioned the Soviet leadership to allow Karabagh to reunite with Armenia. Last February, the Armenians of Karabagh, trusting in Moscow's professed policies of *Glasnost* and *Perestroika* (openness and restructuring), demonstrated peacefully against the injustice committed against them and manifested their resolve to preserve their identities as Armenians and Christians. Moscow, however, failed to recognize a unique opportunity to correct a past injustice and show the genuineness of its commitment to *Glasnost* and *Perestroika*. It conceded only "economic and social-cultural development," a response that led many Armenians to conclude the latest Karabagh Campaign and all that went into it—passion, hopes, new martyrs—produced only another rebuff to Armenian aspirations.

Indeed, the apparent results of the campaign fell far short of Armenian expectations. But it should be noted that the campaign accrued some lasting gains in the on-going struggle of the Armenians to seek justice for their people who have suffered the loss of 1.5 million innocent lives, dispossession of ancestral lands, deportation and exile.

The first gain of the campaign is the wide, and unsolicited, publicity given to the event by the international news media, revealing to the world (and to many Armenians) one of the little-known facets of the great injustices committed against the Armenian people.

The second gain is that it demonstrated the deep sense of unity that exists among Armenians worldwide. Deportation, exile and unfortunate circumstances have scattered surviving Armenians all over the world, turning them into American, Iranian, Brazilian, Lebanese, Australian, French or Canadian Armenians. But wherever they live, in Armenia or elsewhere, Armenians remain deeply aware of their peoplehood and the bonds that unite them as one people with one Armenian Christian heritage, one cause, one hope and one destiny.

A third gain of the Karabagh Cam-

paigh, the largest unauthorized mass demonstration in a country notorious for its intolerance of public protest, affirms the irrepressibility of the spirit of freedom with which all human beings are endowed. Dictators and totalitarian regimes may be able to use brute force, arbitrary laws and inhumane means to subjugate and brutalize their people, but they can never destroy the freedom-loving and freedom-seeking spirit that God has created in all human beings.

Then, too, the Karabagh Campaign gave occasion for the Azerbaijani Turks to demonstrate to the world that their nature and character have not changed. As a result of Armenian demands, Azerbaijanis launched murderous attacks on innocent Armenians in Azerbaijan. In the city of Sumgait, only 20 miles north of the Azerbaijan capital of Baku, Azir Turks went on a rampage of rape and murder that resulted in the loss of a reported 1,500 or more innocent Armenian lives. An Azerbaijani woman told an American journalist that she had seen Azerbaijanis burst into the maternity ward where she worked and disembowel pregnant Armenian women and smash Armenian babies against the walls. These atrocities prove yet again that Turks are indeed capable of and prone to committing the most hideous crimes against humanity.

But why deal with this issue in our publication? This question may occur to some of our readers. The answer is that the Karabagh issue constitutes one aspect of the Genocide and the great injustice committed against a peace-loving Christian nation nearly annihilated, robbed of its homeland and exiled to the farthest corners of the world. The Bible indicates that as Christians we cannot remain indifferent to human injustice but, like the prophets of old, we must raise our voices against any human injustice. As Christians, we are called to fight prejudice and oppression, whoever and wherever the victims may be. Our Lord's example mandates our solidarity with victimized people and our Christian faith challenges us to commit ourselves to the prophetic task of calling criminals to repent and exhorting oppressors to do justice.

TESTIMONIAL BANQUET IN HONOR OF REV. DR. G.H. CHOPOURIAN

Rev. Dr. G.H. Chopourian, recently retired as Executive Director of the Armenian Missionary Association of America (AMAA), was the guest of honor at a banquet held at the United Armenian Congregational Church in Hollywood, California. The following account by Mr. Harold DeMirjian, a member of the AMAA Board of Directors, describes the occasion as follows:

The Armenian Missionary Association of America gathered in the UACC Avazian Hall on Saturday, December 5, 1987 to honor the Rev. Dr. G.H. Chopourian and his wife, Yeprouhi, for 19 years of unparalleled service as the Executive Director of the Association.

The ministers or representatives of every one of the Armenian Evangelical Churches in California and AMAA supporters and friends, who came from as far away places as Phoenix, San Francisco, San Diego, Fresno, and the East Coast, were welcomed by Mr. H. Hrant Agababian, the Chairman of the Testimonial Banquet Committee. The traditional invocation was presented by



Standing Ovation for Dr. G.H. Chopourian. Flanking him are: H. Hrant Agababian (left) and Dr. Sarkis Kalfayan (right).

our enthusiastic and dynamic Rev. Berdj, followed by a carefully selected dinner menu which was thoroughly appreciated by the discriminating guests.

The Master of Ceremonies for this occasion was our Dr. Sarkis Kalfayan, who

introduced the distinguished guests and program participants in his unique style, interjecting skillfully prepared comments and remarks to keep the audience entertained all evening.

Greetings, heartfelt congratulations

The Inspirational Corner

Memo From A Child To: Parents

Don't spoil me. I know quite well that I ought not to have all I ask for — I'm only testing you.

Don't be afraid to be firm with me. I prefer it, it makes me feel secure.

Don't let me form bad habits. I have to rely on you to detect them in the early stages.

Don't make me feel smaller than I am. It only makes me behave stupidly "big".

Don't correct me in front of people if you can help it. I'll take much more notice if you talk quietly with me in private.

Don't make me feel that my mistakes are sins. It upsets my sense of values.

Don't protect me from consequences. I need to learn the painful way sometimes.

Don't be too upset when I say "I hate you". Sometimes it isn't you I hate but your power to thwart me.

Don't take too much notice of my small ailments. Sometimes they get me the attention I need.

Don't nag. If you do, I shall have to protect myself by appearing deaf.

Don't forget that I cannot explain myself as well as I should like. That is why I am not always accurate.

Don't put me off when I ask questions. If you do, you will find that I stop asking and seek my information elsewhere.

Don't be inconsistent. That completely confuses me and makes me lose faith in you.

Don't tell me my fears are silly. They are terribly real and you can do much to reassure me if you try to understand.

Don't ever suggest that you are perfect or infallible. It gives me too great a shock when I discover that you are neither.

Don't ever think that it is beneath your dignity to apologize to me. An honest apology makes me feel surprisingly warm towards you.

Don't forget I love experimenting. I couldn't get along without it, so please put up with it.

Don't forget how quickly I am growing up. It must be very difficult for you to keep pace with me, but please do try.

Don't forget that I don't thrive without lots of love and understanding, but I don't need to tell you, do I?

Please keep yourself fit and healthy. I need you.



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and words of appreciation were proclaimed by representatives of the entire Armenian population, including: The Western Prelacy of the Armenian Apostolic Church of America, Armenian General Benevolent Union, Stephen Philibosian Foundation, Haigazian College, and the Armenian Missionary Association of America. Following musical selections by Lucina Agbabian Hubbard, Mrs. Alice Haig presented a citation prepared by Governor George Deukmejian.

The tribute to Rev. Dr. Chopourian was prepared and delivered by Mr. H. Hrant Agbabian, Vice-President, AMAA Board of Directors. On behalf of the AMAA, Mr. Agbabian recognized Dr. Chopourian's invaluable services to many religious, educational, charitable and cultural institutions and organizations as the Executive Director of the AMAA since 1969.

Following musical selections by the Garabedian String Quartet, the Rev. Dr. Chopourian graciously accepted the accolades and the honor bestowed upon him, but with sincerity and humility he shared the glory of the moment with those who had come before him, and



The Guests at the Head Table

those who supported the organization and its noble charter throughout the years.

Those who were present and participated in the proceedings of this Testimonial Banquet went home with a new commitment for missions and uplifted spirits. There was a feeling of general self-satisfaction and a sense of accomplishment among the guests for supporting an organization, such as the AMAA, which has done so much for our

people all over the world.

The West Coast members of the AMAA Board of Directors and the UACC family can be proud of organizing and hosting this memorable event. Special thanks are also due to our Missions Committee members who joined hands with Mrs. Elizabeth Agbabian's volunteers in preparing and decorating the Avazian Hall in a most elegant and tasteful manner, befitting the opulence of the occasion.

WHY WE ARE WHERE WE ARE: THE REASONS FOR A SUCCESSFUL AMAA

Editor's note: The following is the text of the Response/Message delivered by Dr. G.H. Chopourian at the Testimonial Banquet given in his honor on December 5, 1987 at the United Armenian Congregational Church of Hollywood, CA.

The Chairman, Distinguished Clergy, Honored Guests, Compatriots and Friends, Ladies and Gentlemen:

Mrs. Chopourian and I are proud to have you as our friends and we thank you for coming in such goodly numbers to show your affection and appreciation. We are deeply grateful for the good sentiments expressed by my friends and colleagues. If I attempt to play down the compliments, I might appear to be unappreciative. One thing said is sure — Yeprouhie has the higher IQ.

Two incidents, however, may put matters into proper perspective. One after

noon at a July 4th picnic in Paramus, a few Board members and I were welcoming a guest. The guest, who I did not know, blurted out an accusation: "You know," he said turning to me, "You did something I have not been able to forgive you for." I inquired, "What was that?" He hesitated, but on my encouragement, explained: "Four of us youth were at an evening church service, apparently a bit noisy. You pointed your finger at us from the pulpit and threatened: 'If you do not stop that talking I'll have you all taken out of the hall.'" I explained: "That is not my style, but could you tell me the year in which the incident took place?" He "scratched" his memory and said, "In 1945." I was relieved, specially in the presence of the Board members, and said, "But I came to the United States in 1955." He had mistaken me for another minister.

About ten minutes following the story,

a distinguished and beautiful lady came up to me, introduced herself as Mrs. (blank) and said, "You know, I cannot ever forget the beautiful talk you gave. It was meaningful and eloquently delivered." I inquired as to where the message was given and on learning the name of the hall, I was disappointed. I had never heard of the place before, leave alone making a speech. Mistaken identity!

In both instances, there was a wee bit of misunderstanding!

I am sure you get the drift of my thoughts. I suggest there is a wee bit of misunderstanding too in the evening's sentiments. We are certain of one thing: the AMAA has come of age.

It has achieved credibility —

It is reliable, efficient and openly accountable —

It can claim substantial assets —



Some of the participants in the Banquet program: Archbishop Datev Sarkisian, Mrs. Joyce Stein, Lucina Agbabian Hubbard, Mrs. Alice Haig and Rev. M.B. Janbazian.

Above all, it has a special "spirit" of service, willing to go the second mile in accordance with Christ's challenge. As a consequence, it is particularly considerate of each and every participant. If there is or there has been a deviation, at any time, from these claims, it was an accident — an unintended aberration. Naturally, this status was not reached by chance. There are solid reasons "why we are where we are" or why we have succeeded —

The first one of which is its sound foundation

Organizationally, the AMAA was based on a modified format of the American Board of Commissioners for Foreign Missions, whose missionaries labored among Armenians beginning about 1830. Ecclesiastically, it acted as the missionary outreach of the Evangelical Churches at home and abroad. Personnelwise, the foundation was blessed with leaders of ability and quality and vision. The Rev. Antranig Bedikian wrote extensively on the mission of the AMAA, becoming a long-time volunteer worker and a prominent interpreter of the purpose and aspirations of the Association. The Rev. Yervant H. Hadidian, Ph.D., was another volunteer worker and valiant critical evaluator of the AMAA and an able coordinator of mission cooperation with the American Board. The Reverends Mihran Kalaidjian, Manasseh G. Papazian, N. Begian and Mr. Steven Mardigian also acted as helpful Executive Secretaries. It was not until 1946 that the first paid Executive Secretary was appointed in the person of the Rev. Puzant Kalfayan. His was a difficult period. He had to start

organizational, managerial and promotional procedures practically from scratch. I still remember my good friend's booming voice echo Scripture: "A people without a vision shall perish" and then challenge all to be committed to the vision of evangelism and mission. He had a vision of great dimension for his people and God's Kingdom. In 1958 he set a goal to raise one million dollars. His unfortunate early death ushered in the services of the much loved Edward S. Tovmassian whose compassion led many complacent persons to warm up towards the mission and purposes of the AMAA.

Yes, the foundations were firmly laid by leaders of vision. I personally added a few bricks to the edifice in my close to 19 years with the AMAA.

The second reason for AMAA's success is ingrained in its purpose.

Fundamentally, AMAA's purpose is to elevate the spiritual and moral condition of all Armenians. Spiritual and moral developments do not come about by accident. They are not hereditary and each generation must cultivate them in their faithfulness to its purpose, has come to be viewed as an association uniquely committed to the upbuilding of character by leading people to Christ. Is there an Armenian who would not want the development of character and faith in his children? I doubt it! The AMAA held on to that single purpose and hope and many today respect and love it for that.

There is a third good reason which lies in the Association's Board Members

AMAA was blessed with a corps of able Directors. The members have been judicious, sensible, cooperative, intelligent and self-giving. Eighty percent of the members have donated their travel expenses throughout the years in addition to making generous contributions. They have been knowledgeable and cooperative. In my 19 years, I have not had one serious problem with the Board of Directors.

Were there no problems at all?

We faced two major ones, both of which pre-dated by 10 or more years my assumption of office in 1969. Fortunately, both were resolved. The more serious one, a demand to merge the AMAA with the AEUNA, was dropped when the practical and legal consequences of such a move were made evident. The second, the need to strengthen local mission, was solved by the creation of a Joint Home Mission Committee, with the AMAA funding Home Mission projects of the Armenian Evangelical Union of North America.

Above and beyond all, however, is the fourth reason, that is you!

Each one of you!

Thousands of you prayerful supporters whose hearts throbbed with sympathy and gave of themselves in caring and loving ways. You did not go as missionaries physically but performed mission with checkbooks:

You kept Haigazian College going in troublesome times;

You enabled the AMAA to sustain the work of dozens of schools;

You helped the AMAA to help churches in their construction work;

(Cont. on page 6)

IMAGES OF AN ARMENIAN WOMAN

By Joyce Abdulian

Editor's note: The following is the text of a highly evocative speech delivered by Ms. Joyce Abdulian of Los Angeles, CA, at the 25th Anniversary Mother's Day Dinner of the United Armenian Congregational Church of Hollywood, CA, on May 9, 1987. In response to many requests from our members, we are pleased to share it with our readers as a tribute to our mothers on the occasion of the forthcoming Mother's Day.

As I scan this room, I see so many women who were brides themselves 25 years ago. Now many of their daughters are recent brides or brides to be, and they are the mothers-in-law. Just for starters, I'd like to share two ancient village bridal traditions with you. Of course, the mother-in-law is the focus here.

One example was a mandatory period of silence imposed upon the bride. This period was known to last as long as 10 years! Its purpose was to teach submissiveness. Only when the mother-in-law gave permission was the bride allowed to speak again.

One other example is told of a village where the bride, upon entering the door of her husband's home for the first time, was made to crawl between the legs of her mother-in-law. All very heavy submission, isn't it?

Our whole theme today is memories. Today, we too are going to take a little journey into time. I want you to come with me as I present different images in the life of an Armenian woman.

Before we begin, let's give the men a moment. I in no way mean to discount the courage, integrity, intelligence, fortitude or faith of the Armenian man, but today, we are going to focus on the woman. I also am going to narrow the field a bit more by discussing the woman who in a very round about way came to America.

The Mid-Eighteen Hundreds

The time is the mid-eighteen hundreds. Our Armenian woman could have been born to wealth and position in the community. Her counterpart was the woman born to the poor, depressed, and uneducated family. One family was ac-



Joyce Abdulian

customed to servants caring for their every need. . . living in comfort, while the other lived in struggle. The wealthy family usually owned land, having many workers tilling and harvesting the crops,

as the ladies of the house were perfecting their skills in needle-work and culinary arts.

The poor family was destined to pick the lintens of wheat left by the harvesters. There were even, in some cases, churches where only the wealthy worshiped while their poorer neighbors worshipped in another.

But in many cases, women of both economic classes were privileged to attend schools and colleges. This always amazes me that a family of that period would allow their daughter to live away from home, in a dormitory. This was such a progressive act. Women came from villages and towns to receive an education. Of course we owe much to farsighted Armenians and missionaries who so lovingly helped educate our people. So many of our Armenian women who came from poorer families studied side by side with wealthy girls, due to the benevolence of friends. As a result of this thirst for education and self awareness, the Armenian woman contributed greatly to the literature, art, and music of our people.

The Great Leveler

Along came the great leveler. . . the genocide. The wealthy and poor woman walked side by side through the desert. The interaction that took place here is legendary. The Armenian woman's strength was to be put to a test never to be duplicated. (Most men of strength were killed, leaving the woman to fend for herself and for her shattered family.)

Imagine a scene with me now of a mother clutching her infant to her breast to muffle any possible cries. All around her are bodies; some being her loved ones. She feigns death, not breathing, as a soldier with a sword removes jewelry, along with the parts of the body that wear it. She dares not open her eyes. The thump of additional bodies falling is finally silenced. Does she dare attempt an escape? She does, along with thousands of others in similar scenerios. She is captured by a friendly Moslem family and kept on as a servant. One more humiliation must come to her before her freedom. Her face is tatooed all over. Finally she escapes and joins countless others in a city like Aleppo, Syria, where refuge is found.

Now our Armenian woman is faced with a new challenge: that of caring for her family in the foreign environment she has been transported to by fate.

Quickly she settles into a makeshift home fashioned out of tin cans or a cave carved out of a mountainside. She must use her ingenuity and skills to cook meals for her family out of meager supplies. No longer can she exhibit her talents of making the thinnest paklava dough or the most uniform kuftas she was praised for in the past. She has only, in many cases, a piece of bread or an onion. This is survival time. Sometimes she fails. She must quiet her hungry children and assure them things will be better with the Lord's help. She kneels with them in prayer as they fall asleep. She then turns to God and pleads for wisdom and strength for the next day.

Church A Reality

Almost immediately, our survivors form a group to worship God. The first church service is probably held under some olive trees. Slowly the other survivors accumulate and the church becomes a reality. The next immediate step is to form a school. This school is formed by loving and selfless pioneers and helpful missionaries and friends from abroad. You may ask, what about the father during this upheaval. We all know the surviving father was there to sustain the family with whatever ability he had. He was responsible for the physical survival. The Armenian mother went beyond this. She was responsible for keeping the family's faith alive during very difficult times and many times, gently leading her children to Christ.

Many of us are aware of the beautiful Armenian community that developed in Aleppo and other areas that befriended the displaced Armenian. The women's groups that developed are legend; Garmer Khatch, various benevolent societies, Bible study groups, led by minister's wives, musical groups, etc.

Another scene during this same period finds our Armenian woman in another situation, that of a freedom fighter. As a result of the terror inflicted upon our people during the late 1800's and early 1900's, when manpower was diminished due to so many strong men being killed, some of our Armenian women joined the

freedom fighters, known "Fedias". They moved from town to town in small groups to help defend unarmed Armenians from attacks by the Turks and Kurds. Granted, most Fedias were men, but many women helped in the struggle by fighting side by side with the men. If you consider the attitudes of this time towards women all over the world, this bravery shows the strength of our Armenian woman who was able to break away from her traditional role as a female.

Not only were these women fighting to protect their people, but they tried to expand the Armenian woman's role in society. Zabel Yessayan, an Armenian novelist who lived during the first half of the 20th century, wrote (and I quote), "Women were born to advance their mental, ethical, and physical aspects. All women who respect themselves should make it their ideal to become a working and contributing element on earth." Pretty revolutionary ideas coming so many years before our "women's lib movement."

Woman Parliamentarian

Let us focus now on the year 1918 and with the writing of the constitution for the small Republic of Armenia. Our woman has been given the right to vote. (Only in 1920 did the U.S. allow this.) This tiny republic also has an 80 member parliament. One member is a woman! How remarkable! The picture of our Armenian woman is becoming clearer and in sharper focus.

Now, let us turn to the Armenian woman who sought to broaden her horizons. She, in many cases, came to the U.S., leaving behind mother, father, and extended family. Having you ever thought of the courage this took? Going to a strange land, never seeing your parents for perhaps forty years or more? Now that air travel has diminished the size of the world, we seem bewildered at the thought of having family across the oceans and not seeing them for decades, and hearing of their death. . . never being with them to share their joys and sorrows, and having them share our lives. . . Sad, but this happened all the time. Granted, most women came to a familiar family or relative, but put yourself into their place. Can you see sending your beloved child to another world, knowing full well you will never see him again?

WHY WE ARE (Cont. from page 4)

You provided a couple of million dollars in the past 12 years of the Lebanese Civil War for impoverished families;

You Made the AMAA What It is Today! I have personally marveled at your generosity and philanthropy. A small two-percent minority Evangelicals of the total Armenian population in the United States, you served the Armenian people far beyond your numbers.

You also put me on the map, a newcomer to the United States unsure of contribution I might make to God and Man.

For all this, Mrs. Chopourian, whose unusual sacrifices are known fully only to our children, and I thank you all from the depths of our hearts. We specially wish to thank all those who organized this evening's activities, the Board members on the West Coast, the Vice-President,

Mr. Hrant Agbabian, and the Rev. Moses Janbazian for making the ultimate sacrifice of traveling here from the East for the occasion. I am happy that he was with me at the AMAA headquarters for about six years working with me. He is an old hand now, and will add a bright chapter to the life of the Association.

I must not forget to thank three persons in the audience who labored with me for the AMAA: Dr. Pepronia Merjanian, Mr. Hagop Loussarian and Mr. Hratch Baliozian.

What remains for all of us is to be faithful: not tire of doing good; not be discouraged; move forward—

"But as for you, brethren," writes Paul to the Church in Thessalonica, "Do not grow weary in doing good."

Keep on doing what is right. The world crowns success, someone has said, but God crowns faithfulness.

In a devotional booklet I read something about the coat of arms of Australia. The figures of two animals are stamped on it:

An Emu

A Kangaroo

The Emu, a big, tall bird, cannot move backward. When it tries to do so on its big flat toes, it falls down.

The Kangaroo has a big, long, heavy tail. It cannot go backward.

What a beautiful symbolism! Australia is committed to move forward, not backward.

We must have a positive stand, a forward-looking attitude, in our spiritual, moral and service-oriented life. We must do the difficult and unpleasant things because God wants those things done. Not to count the cost; not to look for crowns. Remember: — GOD CROWNS FAITHFULNESS.

ARAM ZIPPER: A MAN WITH A GOLDEN HEART



Aram "Zipper" Mooshovian

Armenians both in Lebanon and in the United States. One young woman who was helped to come to the U.S. and get a college education was grateful enough to later name her first-born son after Aram.

In 1974 Aram heard that a town in Colombia was named "Armenia" in memory of the Armenian Christians massacred by the Turks in 1898. He visited the community and expressed his

appreciation by commissioning a marble plaque and a large bust of Abraham Lincoln—both the work of Fresno artist Varaz Samuelian—to be placed in the town.

Another of Aram's achievements will help preserve the Armenian language by making it easier for young children to learn the Armenian alphabet painlessly. He spent several years developing a set of 40 wooden alphabet blocks, all at his own expense. The first 300 sets produced were donated to the Armenian Evangelical Union of North America (AEUNA).

These are but a few of Aram "Zipper" Mooshovian's philanthropic activities during his long and active life. He has been a strong supporter of the AMAA, having donated more than \$150,000 to the Association over the years. In addition, he recently established a \$50,000 fund dedicated to providing relief assistance to needy Armenians.

On March 15th, Aram celebrated his 95th birthday. One might use his favorite Armenian word, "skanchelee," to describe Aram himself as well as his contributions to his community, his fellow Armenians and his ethnic heritage.

AESSC OBSERVES REFUGEE SERVICES RECOGNITION WEEK

Representatives from the Armenian Evangelical Social Service Center (AESSC) staff and its Board of Directors joined with other professional and volunteer persons in observance of Refugee Recognition Week (February 29 through March 5, 1988). Governor Deukmejian had declared that period as Refugee Recognition Week in California to honor refugees as well as the organizations serving them.

Refugee service organizations in the State of California were invited to participate in cultural fairs held in several cities. The Social Service Center had an outstanding exhibit on display in Sacramento and Los Angeles.

In addition to the Director of the

Center, Ms. Roseann Saliba, and staff member Ms. Norah Ashjian three members of the AESSC's Board of Directors traveled to Sacramento with the exhibit. They were Ms. Evelyn Levonian, Ms. Joyce Stein and Ms. Kay Zoolalian. For two hours various Armenian musical artists presented Armenian songs and dances while Armenian ethnic food as well as arts and crafts were displayed.

Ms. Saliba and Mr. Walter Barnes of the State of California Office of Refugee Assistance were interviewed on a leading Sacramento radio station regarding the work of the AESSC. The AESSC representatives who traveled to Sacramento also attended a special banquet honoring Ms. Saliba.

The AESSC, which was founded by the AMAA in 1976, has demonstrated a strong commitment to the Armenian refugee community. The Center is funded by the AMAA through the AMAA/AEUNA Joint Home Mission Committee and is supported by the Stephen Philiposian Foundation and local Armenian Evangelical churches. Ms. Roseann Saliba has been the Director of the Center for the past three years.

The AESSC has received numerous commendations by State, County and City governing bodies recognizing the effective services it faithfully provides to Armenian newcomers.

AMAA MEMBERS IN THE NEWS

ARCHIE CHERKEZIAN HONORED



Thomas Chatalbash presenting recognition plaque to Archie Cherkezian.

The Oriental Rug Importers Association (ORIA) held its 58th annual Christmas meeting and banquet on December 16, 1987, at Manhattan's Waldorf Astorian Hotel and awarded a special plaque to Archie Cherkezian of Jackson Heights, NY. The large plaque, a testimony to Archie's tireless devotion to the Association through good times and bad, reads as follows: "An Honored Lifetime Devotee to our organization, the Oriental Rug Importers Association, 1987. Let the record show that no one has done more to foster the success of our organization than you, Archie Cherkezian. You have, without hesitation, unselfishly given your time and devotion to keep our organization in the 'Light.' During the trying times of the sixties and seventies and during the brighter years of the eighties, you have taken an important part in many ways in our present profit growth. Thank you, Archie."

Among Archie's many achievements were two terms as President of ORIA (1965-66 and 1969-70) and over three decades as editor of *The Oriental Rug Magazine*, the Association's official organ. Under Archie's direction, the publication now features a new color format and in-depth editorial coverage of the industry.

Upon receiving the plaque, Archie Cherkezian thanked the Association for this great honor. In his response, he stated, "We can all be proud of this Association because its end product . . . the handwoven oriental rug, the painting on the floor . . . has graced many rooms in America. Further, the distribution has been made with the greatest integrity and honesty. And," he continued, "we can be proud to be members of the industry because of that spiritual chemistry which fused the varied ethnic entities into one monolithic group striving to achieve the goals of an industry, without rancor, without contention, with peace and love."

Archie, a strong believer in mission and Christian outreach, is an AMAA Board member who has served the AMAA as a member of various committees, Co-Chairman and M.C. of the Presidents' Banquet in 1973, Recording Secretary Pro-Tempore in 1972, Treasurer from 1971 to 1976, and President from 1976 to 1978.

MARIE ALBERIAN CITED AS A "WOMAN OF ACHIEVEMENT"

Marie Alberian of Weehawken, NJ, received a New Jersey Women of Achievement Award granted annually by Douglass College and the New Jersey State Federation of Women's Clubs. One of seven distinguished women selected from 80 nominations, Ms. Alberian was honored at a special luncheon on Friday, March 25, at Douglass College's Neilson Hall.

Ms. Alberian was honored for her outstanding record of volunteer service to the North Hudson Community Action Corporation, which runs 25 different programs. These include housing assistance, Cuban and Haitian entrants program, job development, family planning clinic, alcohol rehabilitation, head-start, and a prenatal clinic. Ms. Alberian, indeed, has an imposing array of activities and accomplishments in her post as the North Hudson Community Action Corporation's First Vice-President. She is also Chairman of the Weehawken En-



Marie Alberian

vironmental Commission.

Ms. Alberian is an active member of the Armenian Presbyterian Church of Paramus, where she is an elder and a choir member; she taught Sunday School for many years and has served as Treasurer. She is a member of the Presbytery of the Palisades, a union of 57 churches and 135 ministers. As a cabinet member of the Presbytery, Marie is a "hunger communicator."

Marie is married to Edwin Alberian, a versatile singer and health lecturer, known widely by children as "Dokey the Clown." They recently returned from ten days in Yerevan, capital of Soviet Armenia, where the local youngsters were charmed by Edwin's program.

Both Marie and Edwin are lifelong members of the AMAA, having faithfully prayed, labored and given of their time and substance for the mission of the Association. For many years Marie served as Chairman of the Child Education Committee of the AMAA, which promotes the sponsorship of the education of orphans and poor children.

Marie's parents would be proud of her, for Dr. J.H. Hekimian, and his wife, Zvart, were a mission-minded couple who taught their daughters (Marie's sister is Gladys Keuhnelian of Tenafly, NJ) Christian love and service.

NEW YORK CHURCH BIDS FAREWELL TO REV. ALBARIAN

CILICIA HAYEM'S ANNUAL BANQUET



Leaders of the Cilicia Hayem with the Executive Director of the AMAA, Rev. M.B. Janbazian.

On Saturday, January 23, 1988, the Hayem youth group of the Armenian Cilicia Congregational Church held its annual Banquet at Pasadena's Boys Club. There were close to 150 supporters. Mr. Roy Kaprielian chaired the banquet. Mr. Armen Aroyan was the Master of Ceremonies. Rev. Sam Agulian gave an inspiring message. The youth presented a Christian play. Hayem President, Apo Ekmekjian, gave a brief report on the activities of the group, which is one of the dynamic Christian youth groups in the area.

HAIGAZIAN COLLEGE UPDATE



Wilma Cholakian

A recent report from the Administrative Dean of Haigazian College, Ms. Wilma Cholakian, shows that the institution, now centered in East Beirut, is thriving. Conversion of the CMC building for classroom use has been completed,

thereby expanding Haigazian's capacity considerably.

Haigazian College's student body, at the beginning of the current school year, totaled 286. Half of these were new students, a highly encouraging statistic. Four out of five students are Armenian, and there are four girls for every three boys.

The most popular major, perhaps reflecting the practical outlook of the students, is business administration (40%). Second is computer science (20%). The remaining 40% are distributed among the social sciences, physical sciences, English, education and Armenian studies.

After a difficult and prolonged transition period, Haigazian College appears to have successfully established itself in East Beirut and is once again prepared to serve the advanced educational needs of the Armenian community in Lebanon.

LUCY JANJIGIAN'S LATEST EXHIBITION



THE UPROOTED

Artist Lucy Janjigian's latest exhibition opened on February 22, 1988, at the Union Theological Seminary in New York City. Lucy's exhibitions continue to attract an ever-increasing and appreciative number of viewers.

հայերէն բաժին

ՄԵՐՏԻՆԵԱՆ ՎԱՐԺԱՐԱՆԸ ԿԸ ՊԱՏՈՒԷ
ԲԱՐԵՐԱՐՈՒՀԻ ՕՐԴ. Է. ՄԵՐՏԻՆԵԱՆԸ



Գրորն Օրսի Հաւ. Աւետ. Ե. եւ Բ. Մերոինեան Վարժարանի սեփական շէնքը, նուր՝ Բաղերարումի Էլիզ Մերոինեան:

Շարլոթ եւ էլլիզ Մերտինեան Հայ Աւետ. Վարժարանի Հոգաբարձութիւնը գեղեցիկ գաղափարը յղացած էր իր Յոգ տարեկան ճաշկերոյթը կատարելու ի պատիւ Վարժարանի Բարերարուհի Օրդ. է. Մերտինեանին: Բազմա-
մամարդ էր Հայ Ժողովական Միաեայ Եկեղեցւոյ Աւագ-
եան Սրահը՝ Յունուար 30ին: Աւելի քան երեք հարիւր
հայորդիներ հաւաքուած էին այնտեղ, իրենց երախտիքի
խօսքն ուղղելու անգուղական բարերարուհիին: Սրահին
պատերը զարդարուած էին «Շնորհակալութիւն Օրդ.
Մերտինեան» խօսքերով եւ օրուան խորհուրդը արտա-
յայտող գանազան գրութիւններով:

Ճիշդը նշանակուած ժամուն, ճաշկերոյթի Ատենապետուն հին՝ Օրդ. Սիւլվա Պարտաճեանն, բարի գալուստի խօսքերով ողջունեց բոլորը եւ ներկայացուց Պատուոյ Սեղանի անդամները՝ Օրդ. Էլիզ Մերտինեան, Վեր. եւ Տիկ. Պերճ Ճամպազեան, Վեր. եւ Տիկ. Հ. Միսիրեան, Տ. Տաթեւ Արք. Սարգիսեան, Տիկ. Ճոյս Ապտուլեան եւ Վարժարանին Հոգաբարձութեան Ատենապետը եւ Տիկ. Աւետիս Տէմիրճեան: Ապա, երեկոյն վարելու համար հրաւիրեց օրուայ հանդիսավարուն՝ Տիկ. Ճոյս Ըսթալնը:

Ճաշկերոյթը սկսաւ վեր. Հ. Հասէսեանի աղօթքով: Համեստափայլ Օրդ. է. Մերտինեանի կենսագրութեան վերաբերեալ հետաքրքրական տեղեկութիւններով հանգէս եկաւ Տիկ. Ճոյս Ապոստոլեան: Ներկաներուն յայտնի դարձաւ որ Պոլսոյ մէջ ծնած, յետ պատանեկութեան Ամերիկայի մէջ ապրած ու չարաչար աշխատանով հարստութիւն ձեռք բերած Օրդ. Մերտինեան, չափազանց Աստուածալափ, վեհանձն ու համեստ անձնաւորութիւն մըն է, որ խոստացած է վերադարձնել մարդոց այն բուրր որ Աստուած կուտայ իրեն: Օրդ. Մերտինեանի իսկ

յայտարարութեամբ, ըսաւ Տիկ. Ապտուլեան, Աստուած
յանձնարարած է իրեն, որ զպրոց բանայ եւ Աստուծոյ
գործն ու բանը սիրել տայ Հայ երեխաներուն: Դրուա-
տեկով Օրդ. Էլիզի նուիրատուութեան ոգին, Տիկ. Ապ-
տուլեան ըսաւ թէ Հնորհիւ անոր ծայրայեղ խնայո-
ղութեան եւ անսովորիկ նուիրումի ոգիին, կարելի եղաւ
հիմնել Շ. եւ Է. Մերտինեան Հայ Աւետարանական
վարժարանը:

Վարժարանը:
Վարժարանին խումբ մը սաներ զգացումով արտասանե-
ցին ժազ Յակոբեանի «Շիրաբարար Ուրբեր» ոտանաւոր-
ներէն բաղուած շարք մը: Վարժարանի Ե. դասարանի
աշակերտուհի Նէնսի Փաշայեան, կարդաց երախտա-
շակերտուհի Նէնսի Փաշայեան, եւ Տնօրէնութեան, ուսուցչական
գիտական ուղերձ մը, եւ Տնօրէնութեան կողմէ բարերարուհիին
կազմին եւ աշակերտութեան կողմէ բարերարուհիին
նուիրեց արվամ մը, որուն մէջ գեանդուծ էին բոլոր
դասարաններու աշակերտներուն խմբանկարները եւ իւ-
րաբանչիւր աշակերտի ստորագրութիւնը կրող գրու-
թիւն մը:

[illegible]

Թեամբ դարձարուած կոնդակը, որը նոյնպէս ունէն-
դրուեցաւ յարգանքով ներկաներուն կողմէ:

Գնահատական խօսքերով հանդէս եկան նաեւ Ամերի-
կայի Աւետարանական Ընկերակցութեան կողմէ՝ Տիկ.
Ալիս Հայկ, Վարժարանի Ուսուցչական կազմէն՝ Տիկ.
Աշխէն Իսթէնճեան, Հիւսիսային Ամերիկայի Հայ
Աւետարանական Եկեղեցիներու Միութեան կողմէ՝ Վեր-
ջ. Միսիրեան, եւ Վարժարանի Հոգաբարձութեան
անունով՝ Ատենապետ՝ Պրն. Աւետիս Տէմիրճեան:

Դպրոցի մասին տեղեկատուութիւնով ելոյթ ունեցաւ
Հոգաբարձութեան անդամ՝ Պրն. Զաւէն Խանճեան:
Տնտեսական բնագաւառին մէջ, վարժարանին կանոնաւո-
րապէս օգնած է Ամերիկայի Հայ Աւետարանական Ըն-
կերակցութիւնը: Պարբերաբար սատարող բարեգործա-
կան հանրայայտ հաստատութիւններու կողքին, Պրն.
Խանճեան յիշեց նաեւ «Հայ Ժողովուրդի բոլոր այն
զաւակները, որոնց սրտին մէջ Քրիստոնէական խոնարհ
ճառալուծեան ոգիի, եւ Հայ գիրին հանդէպ տակաւին
սէր ունեցող անմար կրակ մը կայ:» Վարժարանին կրթա-
բարոյական նպատակը, յայտարարեց Պրն. Զ. Խան-
ճեան, կարելի է ամփոփել հետեւեալ պարզ բառերով.-
Պատրաստել տիպար Քրիստոնէայ Հայ Ամերիկացին:

Գեղարուեստական յայտագրով մը մասնակցեցան ջու-
թակահարուհի՝ Օրդ. Մարի Հայկ, դաշնակահարուհի՝
Օրդ. Միւրիլ Պալեան եւ ամուսնեղով՝ Պրն. Վազգէն
Էքմէքճեան:

Օրուայ յորեւեարը՝ Ազնուաւոյ Օրդ. Է. Մերտինեան
իրեն յատուկ համեստութեամբ եւ վեհանձնութեամբ,
յուզմունքէն դողդողացող շրթունքներով, շնորհակա-
լութիւն յայտնեց կազմակերպուած երեկոյին եւ իր հաս-



Օրդ. Էլիզ Մերտինեան

ցէին կատարուած գովեստներուն համար եւ աւարտեց իր
խօսքը ըսելով «ամէն մէկ հայ մանուկ ես կը սիրեմ իմ
հարազատ զաւակիս պէս:»

Յարգանքի, երախտիքի եւ գնահատութեան գեղեցիկ
երեկոն իր աւարտին հասաւ Վեր. Պ. Ճամպազեանի
փակման խօսքով եւ օրհնութեան աղօթքով:

ՀԱՆԳԻՍՏ ՎԵՐ. ՅՈՎՀԱՆՆԷՍ ԱԿՆԵՐԵԱՆԻ

Ծ.Խ.- Վեր. Յովհաննէս Ակնեան անակնկալօրէն վախճանեցաւ
Մոնթրէալի մէջ 13 Նոյեմբեր 1987ին, իր հովուական
ձեռնադրութեան եւ ծառայութեան 25րդ տարեդարձին: Յուրակաւ-
րութեան պաշտամունքը տեղի ունեցաւ Ծառաթ, 21 Նոյեմբերին,
Մոնթրէալի Հայ Աւետարանական Եկեղեցիին մէջ: Պաշտամունքին
բաժին վերցուցին. — Վեր. Յ. Միսիրեան՝ Հիւս. Ամերիկայի Հայ
Աւետարանական Եկեղեցիներու Միութեան Հովիւ, Վեր. Մ.
Մանուկեան՝ Ամերիկայի Հայ Աւետարանական Ընկերակցութեան
Ծանալագեան՝ Ամերիկայի Հայ Աւետարանական Ընկերակցութեան
Վարիչ Տնօրէն, Վեր. Զեմա Իլանճեան, Վեր. Ա. Ծիգմէճեան, Վեր.
Ա. Գերայապեան, Վեր. Ե. Սարմազեան՝ Հովիւ Թորոնթոյի Հայ
Աւետ. Եկեղեցիի, Գերշ. Վազգէն Արք. Քէշիշեան՝ Գանատայի
Էքմէքճեան Թեմի Առաջնորդ, Արժ. Ս. Արմէն Քննյ. Իշխանեան,
Արժ. Տ. Բարթող Ասա Քննյ. Թըրքաճեան, Պատ. Ժիրայր
Պատկեան, Վեր. Տօթի Քննյ. Քննյ. Քննյ. Քննյ. Քննյ. Քննյ. Քննյ. Քննյ.
Էլիանճեան: Հետեւեալ կենսագրական գիծերն ու վկայութիւնը, Պատ.
Ժիրայր Պատկեանի կողմէ անկախացուեցաւ Վեր. Ակնեանի
Յիշատակին նուիրուած պաշտամունքի մը, որ կատարուեցաւ Յ
Յունուար 1988ին, Մոնթրէալի մէջ առաջնորդութեամբ՝ Հայ
Աւետարանական Ընկերակցութեան Վարիչ Տնօրէն՝ Վեր. Մովսէս
Պ. Ծանալագեանի:

Վեր. Ակնեան ծնած է Մարաշ, Թուրքիա, 15 Ապրիլ
1915ին: Իր ծնողաց, Վարդանի եւ Անուշի հետ կը բռնէ տեղա-
հանութեան ճամբան: Աքսորութեան հետեւանքով կը կորսնցնէ
իր հայրը, պատանի Յովհաննէսին վրայ խորունկ
տպաւորութիւն մը ձգելով իր հոգեւոր նուիրումով եւ
ծառայութեան եռանդով:

OBITUARIES

ELISE (ASHJIAN) EJDARHARIAN

Elise (Ashjian) Ejdaharian of North
Hollywood died on October 15, 1987, at St.
Joseph's Medical Center in Burbank, CA.

Elise was born in Marash (Turkey) on May
13, 1895. She was the second daughter of
Movses and Sevgoul Ashjian. Her family liv-
ed in Alexandretta, Syria, but she received her
education in Marash and at the Aintab Col-
lege for Girls.

In 1914 Elise married Dr. Megurditch
Ejdaharian. They were blessed with four
children: Araxie (Mrs. Karamanoukian) was
born in Jerusalem; Haig in Cairo; Armine
(Mrs. Bilezikian) and Ardemis in Beirut. The
Ejdaharians settled in Gaza, Palestine, in 1942
and lived there until 1955.

Elise was a homemaker and brought up
her children lovingly in the Christian faith. She
was very talented in handwork. In the late
1940's, when the United Nations launched a
special relief aid program for Palestinian
refugees, she was asked to teach young girls
to embroider. She helped open a workshop
where she taught hundreds of Palestinian
refugee girls and women to make a living for
themselves by doing embroidery.

In 1955, Dr. and Mrs. Ejdaharian returned
to Lebanon and settled in Tripoli. In 1967, just
as Elise and her husband were planning to
emigrate to the U.S. to join their two daughters
in California, Elise's husband died suddenly.
Elise came to Los Angeles with her daughter,
Ardemis, and lived there until her last days.

Elise loved and enjoyed working with her



Elise Ashjian Ejdaharian
hands. She was very artistic, talented and full
of creative ideas. Whatever she did was in
good taste. She was an excellent seamstress
and her skill in knitting, crocheting, weaving,
tinting and embroidery was unmatched. She
was a perfectionist in everything she did.

Elise loved her family and friends very
much and in return, she was loved and
respected by all. She was warm, friendly and
full of life.

Elise always trusted the Lord as her strength.
There could be no other explanation for the
courage and Christian manner in which she
was able to face the many difficulties in her
life. The untimely death of her daughter, Ar-
mine, two years ago caused her great grief and
an immeasurably deep sense of loss, but her

faith in the love of God never diminished. She
lived a life of quiet confidence until the end,
confirming by her living example the words
of the apostle that "God has not given us the
spirit of fear, but of power, and of love, and
of a sound mind" (II Tim. 1:7).

Elise always felt compelled to share the love
she had found in Christ with others. She
shared Christ's love with the needy and the
unfortunate. She was a generous and faithful
supporter of charitable causes, among which
the AMAA had a special place in her heart.

She is survived by two daughters, Ardemis
and Araxie, and a son, Haig; by Araxie's and
Haig's families, which include six grand-
children; and by six great-grandchildren.

NECTAR GURLEKIAN

Nectar Gurlekian was born approximately
in 1909 in Sis, now part of Turkey, to Mary
and Garabed Kevorkian. She was the
youngest of three children, having two older
brothers, Haig and Nazarett.

At a very early age, Nectar lost her parents
during the Armenian Genocide and thereafter
grew up in orphanages in Constantinople,
Turkey, and Athens, Greece. Subsequently,
one of her uncles searched for relatives and
found Nectar, and, later, her brother Nazarett,
and brought them together to live in Athens.
In Athens, Nectar taught physical education
in an Armenian school and Nazarett drove a
truck for their livelihood.

On June 6, 1926, Nectar married the late
Reverend Hagop Gurlekian, who had just
graduated from the School of Religion in

որպէս հովիւ իր շատ սիրած Նոր Մարաշի Հայ Աւետ-
եկեղեցիին ուր ան անցուցած էր իր մանկութեան եւ երիտա-
սարդութեան տարիները եւ ծառայած՝ որպէս Զանիցական
առաջնորդ եւ հոգաբարձու: Մինչ այդ, Ակնեան ընտանիքէն
դէպի Գանատայ կը ջուլէն՝ Վարդան, Շողիկ, Հրայր եւ այլ
Ատրիւն: Ուրեմն, Վեր. Ակնեան, իր ընտանիքին միւս
անդամները հաւաքելով կու գայ Մոնթրէալ 1974ի Դեկտեմ-
բերին:

Մոնթրէալի մէջ ան կը ծառայէ տարի մը տեղական Երեմիական
Եկեղեցիներու մէջ որպէս այցելու հովիւ: Ապա կը ստանձնէ
Մոնթրէալի Հայ Աւետ. Առաջին Եկեղեցիին հովուութիւնը լման
հիշգրտելի տարիներ երբ Մոնթրէալի Հայ Աւետարանական
Եկեղեցին հրաւիրեց զինք որպէս հովիւ, ան սիրալոյսով
ընդունեց ներկայացուած առաջարկը եւ ծառայեց այդ Եկեղե-
ցիին աւելի քան 6 տարիներ: Այդ տարիներուն, ան աշխատեցաւ
անխնայ կերպով եւ մեծ եռանդով ու յաճախ դժուարին պայ-
մաններու տակ: Կրնաք երեւակայել որչափ դժուար է ծառայել
որպէս հովիւ այս քաղաքին մէջ առանց ինքնաշարժի: Սակայն
ան ջիւղեցաւ իր ծառայութեան մէջ այս կամ այլ պատճառնե-
րով: Ան շարունակեց իր գործը անդուլ եւ անդադար, մինչեւ
այն օրը երբ Տէրը կանչեց իր մօտ, 17 Նոյեմբեր 1987ին:

Վեր. Յովհաննէս Ակնեան ծառայած է որպէս հովիւ 30
տարիներ: Այդ տարիներուն, իր հովուական պարտականութե-
նէն դուրս ան ստանձնած է կարգ մը բարձր պաշտօններ եւ

կատարած հոգեւոր գործեր: Ան ծառայած է Մերձ. Արեւելքի
Հայ Աւետ. Միութեան Կեդրոնական Մարմինին տարբեր
հանգամանքներով ու պաշտօններով: Իր մեծագոյն նուաճումը
իր հովուական ծառայութեան իրեն համար եղաւ Լուսարձակ
պարբերաթերթին հրատարակութիւնը ըլլալով անոր խմբագրա-
պետը: Վեր. Ակնեան հրապարակ հանեց Լուսարձակը նախ
շատ համեստ քանակով եւ որակով: Սակայն, յաջորդող
տարիներուն, ան տուաւ անոր իր ուժը ու տաղանդը եւ դարձուց
տարիներուն, ան տուաւ անոր իր ուժը ու տաղանդը եւ դարձուց

գայն Հայ պարբերաթերթներուն լուսագոյններէն մին:
Վեր. Ակնեան՝ մարդ մը, որ ընդունեց Յիսուսի կոչը եւ
խանդավառութեամբ ծառայեց անոր 30 տարիներ որպէս հովիւ,
քաղաքի, ուսուցիչ, գրող: Ահա մարդ մը, որ կազմեց ու պահեց
Հայ քրիստոնէայ ընտանիք մը. եղաւ շատ սիրուած ամուսին մը
եւ գուրգուրացող ու հայթայթող հայր մը: Ահա մարդ մը, որ
իրեն տրուած տաղանդը հողին տակ չպահեց, այլ գործածեց
զայն եւ վերադարձուց Աստուծոյ աւելիով: Արդարեւ, իրեն
զայն եւ վերադարձուց Աստուծոյ աւելիով: Արդարեւ, իրեն
համար կրնանք ըսել, «Ապրիս, բարի եւ հաւատարիմ ծառայ,
հոգեւոր հովիւ մէջ հաւատարիմ գոտուեցար, քեզ շատ
դուրս եկ քեզ բաներու մէջ հաւատարիմ գոտուեցար, քեզ շատ
բաներու վրայ կը դնեմ: Մտիք քու Տէրոջդ ուրախութեանը
մէջ:»

Օրհնեալ ըլլայ Վեր. Յովհաննէս Ակնեանի յիշատակը իր
եւրոպական սրտահաղորդներուն, ազգականներուն, բարեկամ-
ներուն եւ սիրելիներուն:



Rev. Hagop and Mrs. Nectar Gurlekian
Athens and planned to minister in Turkey. The Gurlekians were blessed with five children: Berj, Berjouhi, Anayis, Khatchig and Arpi. Nectar Gurlekian was a devoted Christian, and a loving mother who stood by her husband through many difficult as well as happy times.

During World War II, Nectar's family as well as other parishioners were put out of their village in Turkey. They traveled to Lebanon, taking ships and buses, fighting the terrible weather conditions, as well as typhoid and cholera. Nectar never lost her steadfast faith in the Lord and never stopped praying or holding prayer meetings in tents, under trees or in open fields. Her life has been like Pilgrim's Progress, traveling from Greece, Turkey, Syria and eventually arriving in Tyre and then Beirut, Lebanon. The Lord called and His faithful servants, Nectar and Hagop Gurlekian obeyed, "Here am I, send me!"

In December, 1959, Nectar, Hagop and their youngest child, Arpi, came to the United States to join their four other children. In 1982, Nectar and Hagop moved to Los Angeles to be closer to their children and grandchildren, their relatives and friends. In the same year, Reverend Hagop Gurlekian was called home by the Lord and Nectar was alone.

Nectar Gurlekian is survived by her five children: Berj (late Sedda) Gurlekian; Berjouhi (Vartkes) Ketenjian; Anayis (William) Kasper; Khatchig (Susan) Gurlekian; Arpi (Gar) Robine; by her sister-in-law, Yeghsapet Gurlekian; and by twelve grandchildren and two great-grandchildren.

"Dearest Mother,
Your day started in a song and ended in prayers. Your faith was like the Rock of Gibraltar and love for family and others, like a fortress. You were content with a small act rendered to you, but returned the favor with great service. First in prayer and dedication, then compassion by listening patiently to the problems of others and helping them when-

ever possible. You were giving and forgiving. You shared what little you had with love and contentment. Dear mother, your neighbors and friends found a haven in your house. I am sure you are with the Lord, father and Uncle Emo, praising and singing psalms. Your beautiful smile, your prayers and blessings are engraved in our hearts. I will love you and miss you always.

Anayis Gurlekian Kasper"

HAIG A. KEZIRIAN

Submitted by: Dr. Haig Nishkian



Haig A. Kezirian

Some people touch the lives of others in ways far greater than they ever imagine. This was the case with Haig A. Kezirian, or, as he was more affectionately known, Bob. Born on January 22, 1922, in Boston, Massachusetts, to Peter and Julia Kezirian, he was the sixth of seven children. The family, including older children Lucy, Stella, Edward, Herbert, and Pauline, moved from Massachusetts to Rolinda, California, where most of the family still remain. Bob's younger brother, Aram, was born and raised in Rolinda.

Bob attended local schools in the Central Unified School District. He graduated in 1939 from Central Union High School, and later attended Fresno State University, where he was

an outstanding football player. In 1942 he volunteered for duty in the United States Navy and heroically served aboard a submarine chaser until the end of the war. He was discharged in the Fall of 1945, and returned to Rolinda, where he stayed, maintaining his involvement in the family business, a mercantile store and farming.

On June 28, 1947, he married Alice Blueian, whom he lovingly referred to as "My Alice." They were blessed with six children: Vaughn, Robert, Terry, Peter, Paula, and Janice. His family was his life. His daughter-in-law, Ann, and grandchildren, Robin, Corianne, and Teri Ann, also brought him endless happiness. But his love and concern did not end with his immediate family; instead, it spread to the tremendous bounds of his entire family, including brothers-in-law and sisters-in-law, nieces and nephews, their spouses and children, as well as his many dear friends. Bob is also survived by sisters Stella Mathson and Pauline Drake, and brothers Herbert Kezirian and Dr. Aram Kezirian.

Despite his unassuming and low key manner, he was a successful merchant and farmer. Bob was a man of unlimited generosity. He unselfishly gave of himself, his time, his support and his financial assistance to many local organizations. And, it was not uncommon for him to do so anonymously. An active and lifelong member of the Pilgrim Armenian Congregational Church, he was also involved with Kelso Foundation, part of the Association for Retarded Citizens of Fresno.

Bob passed away on November 22, 1987. He lived his life as an example for all those around him. He will always live in the hearts of those he loved, and whose lives he touched.

ELIZABETH APOIAN

Elizabeth Apoian was the fourth of five children born to George and Anna (Attarian) Sevdalian on September 22, 1910, in Severag, Turkey.

Elizabeth lived in Aleppo and later in Beirut. She emigrated to the United States in 1926.

Elizabeth married Michael Apoian on September 2, 1929; they were blessed with three children: Joseph, Anna and Diana.

Elizabeth was very industrious and worked as a seamstress in her husband's cleaning business. She was a loving mother and was always ready to help those who needed her assistance. A religious person, she loved God and with her sincerity and warmth she easily drew people to her.

She passed away on Wednesday, October 21, 1987, following a heart attack and lung failure.

RACHEL SULAHIAN

Rachel Sulahian—or "Badjie," as she was known to everyone—was born on February 13, 1895, in Aintab, Turkey. She was the first of five children of Soona and Takoohi Sulahian.

In 1907, the Sulahian family moved to Aleppo, Syria, where Badjie attended a Christian school run by American missionaries. She graduated in 1909, and returned to Aintab to continue her education at the Aintab College for Girls. Upon graduation, she returned to Aleppo to teach in the missionary school.

Her father emigrated to the U.S. and settled in Cambridge, MA, in 1911. Her oldest brother, George, joined him in 1913. But war broke out in 1914, and all communications between the American and Syrian branches of Badjie's family were abruptly severed. Trapped in a place where, at any time, they could be slaughtered by the Turks, Badjie's mother prayed with her children for deliverance. God answered their prayer. Badgie's maternal uncle, Dr. Alexander Ishkhanian, found her a secure position as a nurse's aide in the local government hospital, and her mother was given the opportunity to serve in a nearby missionary orphanage, where she and her other children could live safely.

After the war, Badgie and the rest of her family in Aleppo emigrated to the U.S.

Once established in Cambridge, Badgie applied her wartime nursing experience at the Perkins Institute for the Blind. But her dream was to return to her native land as a missionary nurse. In 1922, she moved to New York City to attend Bible school. Upon graduation she entered nursing school at New York's Roosevelt Hospital, and received her R.N. certificate in 1928. When she applied to the mission board for an assignment in Turkey, however, she was rejected because of the board's firm policy against sending missionaries back to their native land. So Badgie returned to her family home in Cambridge and accepted a position at Mt. Auburn Hospital in Watertown, MA.

Badgie moved to Pasadena in 1932 to be close to her brothers' families and her parents. In California she worked as a surgical and emergency nurse and later as a nursing supervisor. She retired in 1957, at age 62. During these years she still found time to care for her aged parents.

Her life's work was far from completion. She moved into the home of her Nephew, Leo, serving as housekeeper and nurse for his children. And she took on the additional responsibility of caring for all the children in the Trinity Baptist Church nursery during Sunday and midweek services.

day and midweek services.

Failing eyesight finally forced Badgie to resign from the Trinity Baptist Church nursery—at the age of 80. But she still had more of herself to give. For the next several years, she cared for the pastor's child in her own home.

In 1980, Badgie suffered a massive stroke. After three months of rehabilitation, she returned to her sister Helen's home. For the next three years, Helen cared for her, while her brother Setrag supervised her physical therapy. In 1983, she fell and apparently suffered additional strokes. Despite her family's love and care, Badgie's health continued to decline and on December 6, 1987, she peacefully left this word to be with her Lord.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

Boghossian, Alice New York, NY	Sept. 8, 1987
*Apoian, Elizabeth Philadelphia, PA	Oct. 21, 1987
Sarkissian, Eli Southfield, MI	Dec. 9, 1987
*Avedian, Aram Forest Hills, NY	Jan. 5, 1988
Nahigian, Russell Birmingham, MI	Jan. 6, 1988
*Hakimian, E. Albany, NY	Jan. 7, 1988
*Babikian, Barkev Placentia, CA	Jan. 7, 1988
Kishishian, Sara Westerville, OH	Jan. 18, 1988
Tavitian, Tatos Kansas City, KS	Jan. 22, 1988
Tashjian, Hurant Worcester, MA	Jan. 27, 1988
*Jouroyan, Dick Glendale, CA	Jan. 28, 1988
*Zelveian, Rev. Aram Troy, NY	Feb. 2, 1988
*Vartanian, Lillie Riverdale, NY	Feb. 5, 1988
*Manoogian, Leonard S. Byfield, MA	Feb. 8, 1988
Hallaian, Ruby Fresno, CA	Feb. 10, 1988
*Eleazarian, Violet Fresno, CA	Feb. 10, 1988
*Janbazian, Boghos Toronto, Canada	Feb. 12, 1988
*Tamouzian, Istian Cutler, CA	Feb. 14, 1988

*Dagavarian, Nishan Loma Linda, CA	Feb. 15, 1988
**Mardiguian, Steven New Hyde Park, NY	Feb. 16, 1988
*Basmajian, Chas Arlington, MA	Feb. 19, 1988
Kaloubek, Hrad Sao Paulo, Brazil	Feb. 25, 1988
Melikian, Ralph Indian Wells, CA	Feb. 26, 1988
*Asadorian, Victoria Providence, RI	Feb. 27, 1988
*Endrigian, Nevart Drexel Hill, PA	March 1, 1988
Davidian, Mary Orange, NJ	March 1, 1988
*Gazerian, Albert Catskill, NY	March 3, 1988
Anaforian, Salve Fresno, CA	March 8, 1988
Paboojian, Rev. George Hebron, CT	March 9, 1988
*Apelian, Joseph S. Kessab, Syria	March 9, 1988
Ajamian, Edward Needham, MA	March 10, 1988
Chankalian, Mary Leonia, NJ	March 11, 1988
*Abdolian, Vahe Pasadena, CA	March 15, 1988
Holopigian, Warren Flushing, NY	March 16, 1988
Torigian, Sarkis Fresno, CA	March 18, 1988
*Magzanian, Victoria Olney, MD	March 20, 1988
Emerzian, Thelma Fresno, CA	March 20, 1988
Abrahamian, Vehanoush Palisade, NJ	March 20, 1988
*Avesian, Haiguhi Detroit, MI	March 26, 1988
*Postaljian, Krikor Watertown, MA	March 28, 1988
Googooian, Rose Fresno, CA	April 3, 1988
*Najarian, Larry *Eliazarian, Harry *Ashodian, Hagop *Sherinian, Hess Horoian, Nishan Lexington, MA *Wickel, Karl *Aslan, Harry Kingsburg, CA Salverian, Leon Philadelphia, PA	

*Memorials were designated for AMAA.

**Bequest Assigned.

JULY 4th PICNIC

ORGANIZED

BY

THE PUBLIC AFFAIRS COMMITTEE

of the

ARMENIAN MISSIONARY ASSOCIATION
OF AMERICA

MONDAY, JULY 4, 1988

at the

ARMENIAN MISSIONARY ASSOCIATION

and

ARMENIAN PRESBYTERIAN CHURCH COMPLEX

140 Forest Avenue

Paramus, New Jersey

*Shish Kebab Dinner Serving from 1:00 - 4:00 p.m.

*Special Musical Program at 5:00 p.m.

We welcome all from New Jersey, New York,
Connecticut and Pennsylvania

Donation: \$12 Adults \$6 for Children Under 12

Directions: Proceed West on Route 4 from George Washington Bridge about 8 miles to Forest Avenue. Exit on Forest, proceed about 1/2 mile to AMAA and Armenian Presbyterian Church on right.

Coming from West to East on Route 4, cross Route 17 and proceed to Forest. Exit, take jug handle turn, cross over Route 4 to Headquarters as above.

Armenian Missionary Association of America

140 Forest Avenue

Paramus, NJ 07652

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